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THE LATE MRS. W. T. ANDERSON.

A SISTER'S TRIBUTE.

SCARCELY two years have elapsed since the last re-inforcement of new missionaries was sent out to India. They sailed from Philadelphia on October 7, 1891, reaching Bombay about the first of December. One of their number who went hoping for a long life of usefulness in India, has already been sleeping for many months in a grave in the Himalayas.

Mrs. W. T. Anderson, the daughter of Rev. James and Margaret Given, was born in Westmoreland County, Pa., August 13, 1868. At the time of her birth, a young sister of her mother, Miss Jennie Fraser, lay dying in the house. When the baby was placed in her arms, she said, "Little Jennie! may she grow up to be a good and useful woman!" She did not live to see the realization of her wish, but truly that prayer was answered.

Jennie, or as we often called her, Jean, was an unusually sweet child. The youngest of a large family and its pet, she was carefully guarded from everything that might mar the sweetness of her young life. She grew up loving and beloved. To those who knew her intimately, her faults seemed few and her virtues many. One of her friends said, "I consider her the nearest approach to a perfect woman that I have ever seen." Another friend wrote of her as, "The sweetest woman I ever knew."

Beautiful in person and lovely in disposition, but delicate in health, what wonder that when after her marriage with the Rev. W. T. Anderson, and the young people desired to go to India as missionaries, many of her relatives and friends should earnestly oppose such a step. But Mrs. Anderson's heart was full of love for the cause and her soul of zeal, and she persevered in her determination to go to the foreign field.

On reaching Bombay, the party of new missionaries proceeded northward to the Punjab, reaching Sialkot Saturday morning, December 5. According to the will of the mission, expressed in a previous meeting, they were all located at Sialkot for the study of the language. Mrs. Anderson had sometimes the companionship of her sister, from whom she had been separated for five years.

Only two days after reaching Sialkot several of the missionaries were thrown

from a cart, and she and Miss Campbell were severely injured. This hindered Mrs. Anderson in beginning the language, but afterwards her progress was rapid. She seemed grieved at the wretched condition of the natives, and often remarked on their ignorance, misery and filth, and longed to be able to talk to them and do them good.

In the latter part of April she went to the hill station of Dharmsala, in company with the majority of the new missionaries, as the advancing heat rendered the conditions for study unfavorable on the plains. The months passed rapidly in study and in life among the grand scenery of the greatest mountain range in the world. The study of all was interrupted for a time by Mr. Anderson's illness. During the summer the new missionaries took up work in the evenings among the English soldiers stationed in Dharmsala. A reading room was opened in their house for the benefit of these men, and many meetings were held, in all of which Mrs. Anderson took a deep interest. A fairly good musician, she had taken her organ to the hills, and often entertained the soldiers with her playing, especially pleasing them with military pieces.

Mrs. Anderson had an earnest desire to take the course in the language prescribed for new missionaries, and she finished this on the very day on which she was taken ill. She took her turn with the others in conducting family worship in Hindustani with the servants. Her fluency in reading and translating was really remarkable in one who had been so short a time in the country, and she was often complimented by her teachers both for reading and writing.

About the end of September a few of the missionaries planned to take a trip to visit the tea plantations at Palampur, about twenty miles from Dharmsala, and Mrs. Anderson was urged to form one of the party, as she was looking a li paler partly from hard study and pa because she had been nursing her s sister, and it was thought a little out would do her good.

It was on this trip that she contrac the disease which caused her death. and her husband and a lady were detai for a whole day in a damp traveller's house and the dampness and mal seemed to have entered her system. was from this bungalow that she wro

"There is a happy feeling too to th that we are here (in India) to m known the truth to these wretched p ple. I should feel perfectly happy realize that I had been the instrumen bring some to Christ. I hope we m all speedily get the language and be a to work. A missionary's life should b very happy one."

On the day after she reached home s was seized with malignant dysente and the civil surgeon of Dharmsala w at once called to attend her. It was possible to have either of our missi doctors, as they were both at this ti on the plains, but Dr. Clark, a physici of considerable reputation, exerted his skill in her behalf, and Mrs. Porte Misses Embleton, Parks, Logan a Young took turns in nursing her, a other friends assisted us in many wa Thus there was the best of care, but t contest was unequal, for she had strength to resist disease and steadi sank under it. It seemed as if De had laid his hand on her from the fi for no remedy helped her, beyond i measure alleviating the suffering. Clark said he had seldom seen so ob nate a case in a European.

Mrs. Anderson bore it all with gr fortitude, thinking that as this suffer was the will of God, it was her Chr ian duty to bear it heroically. was ill from Monday evening, and Saturday evening it became appar that she was not to be long with us,

r strength was ebbing fast. On Sab-
h morning she smilingly asked the
ctor, "Doctor, how long will it be till
m better?" and he replied, "O, in two
three days."

But she had evidently read well his
e, for after he had gone out she said to
s. Porter, who was alone with her,
ie, the doctor thinks I'll not get well."
s. Porter asked her if she wished to
over, and she replied, "I do not care
ich way it is." On Monday morning
r mind, hitherto quite clear, became
uded, and her wandering expressions
re heart-rending to her husband and
ter and to all who waited upon her.

One thing especially touching was her
nging for the piano left behind her in
merica. She said, "I must go to the
ano; I must dress and go to the piano;"
t she was rational several times during
e day, and, as death approached, her
nd became quite clear.

About three in the afternoon that
k which cannot be mistaken had come
o her face, and addressing her sister
e said, "Sing something," but Miss
mbleton came and said, "What shall I
g?" She replied, "Now just a word
Jesus." That was the favorite hymn
a soldier in whom she was interested,
d he had often wanted her to play it
him while he sang. Miss Embleton
d not remember the words of it and
ng parts of "Jesus, Lover of my soul,"
Rock of Ages," and the Twenty-third
alm, Mrs. Anderson joining in a strong
ice. A short time afterwards she
ain asked for, "Now just a word for
sus," and with an effort her sister sang
ittle of it for her, and she seemed satis-
d. Mr. Anderson told her that Jesus
s coming to take her to himself, and
ked her if she were ready to go. "O
s, I am ready and willing to go."
er joy was already shown in her radi-
t face, which seemed to us "as it had
en the face of an angel." She was asked for messages for the dear ones in the far off home land, and she sent her love to them and kissed the pictures of father and mother that were given into her hands. She smiled happily when reminded of Mrs. Porter's little daughter who had gone to heaven from Sialkot only a few months before, and whom she would soon see for the first time. She sent a message to the soldiers for whom she had labored and prayed. Then calling all about her, she bade each one a loving good bye and said, "You have all been very kind to me in my last illness." She seemed to feel very sorry for her husband, evidently foreseeing his desolation of heart and home, but even that could not cloud her happiness as she lay with a smile on her lips, repeating passage after passage of Scripture, showing how firm was her faith. Even when the power of utterance was almost gone, she kept repeating texts, of which we could only catch a word or two. Almost the last was, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

When the doctor came he made an effort to rally her, doing everything in his power to prolong her life; but who can contend with Death? A short time before eight o'clock in the evening she relapsed into utter unconsciousness, and at 25 minutes past eight, October 3, 1892, she breathed her last. When the change came that afternoon, the friends had gathered in the parlor in prayer for her support in that trying hour, and just at the last Miss Parks knelt at her bedside and sent up an earnest prayer for the dying and the living, and we know that those prayers were heard and answered; for it did not seem like death, it seemed like translation. From the electrifying influences of that death bed we all went away feeling stronger in the Lord who had triumphed over death.

The funeral took place next evening at five o'clock. Services were held in the Sunnyside house and addresses were given by Drs. Barr and Martin and Mr. Porter.

The body was reverently borne to its last resting place by soldiers from the garrison. The services at the cemetery were conducted by Mr. Bateman, of the Church Missionary Society, and there we left her body to await the resurrection day, in that lovely mountain cemetery about which she had been heard to say, that if she died in India she wished to be buried there.

The news of her death was received in the different mission stations with profound sorrow. One lady wrote: "The first words that came to my lips were, O God, we needed her so much here!" Another said: "Who among us is as ready to go as she?" Still another wrote: "Everybody loved her; there are only loving memories of her among us." From some of the soldiers who had known her and who had been sent to a distant station, came letters of sorrow and sympathy. Weeks afterwards one wrote telling of his conversion through her death. The natives too who had known her seemed to truly grieve that she had been taken away. While she was dying those who lived on the compound gathered and sat in silence in the veranda, and after her death a servant was found weeping bitterly in an adjoining room. Many were the words of sympathy spoken to the bereaved ones, not only by native Christians but also by Hindus and Mohammedans, thus giving an opportunity to point them to Mrs. Anderson's Saviour.

I think I cannot do better than close this sketch with an extract from a letter written by one who was much with her during her last illness:

"I think that I shall never again fret lest I should be unwilling to die when the Lord's time comes. It was grand to see how all-sufficient His grace was for her. I have realized as never before that death is not such a terrible thing to the believer, only a falling asleep in Jesus, and I don't feel at all like thinking of Jean as dead, for she is not—only gone a little before us.

"Yes, ours was a happy summer; for us the end was bitterly sad, for her it was grandly glorious. Short though her life among us was, it was full of beautiful lessons, and I am sure we are all better for having known her."

ANNIE F. GIVEN.

DRESS AND PRELIMINARY CUSTOMS FOR BURYING THE DEAD IN MEXICO.

BY MRS. EMMA M. HUNTER.

ABRAHAM, in his treaty for the cave of Macpelah, spoke the language of nature when he expressed his anxiety to obtain a secure place in which "to bury his dead out of his sight;" and accordingly among every people whose natural feelings have been influenced by pure morality and religion, the consignment of the mortal remains of those near and dear to them to their mother earth decently and affectionately, has been approved as pleasing and proper.

In Mexico, on the death of any member of a family, preparations are forthwith made for the burial, which in some respects are similar to those which are common in the United States, and are more or less expensive according to circumstances.

All are subjected to an entire ablution

in warm water. A gentleman is dressed in fine broad cloth, with new shoes, gloves, collar and cravat. He is then laid out on a well dressed bed. The sheets are generally embroidered on each end, and the pillows finished with intricate hand-made laces and handiwork. The bed is very beautiful, having a high head and foot, nearly all of which is of glittering brass, the substantial part being made of iron. If one has not such a bed, it is borrowed for the occasion. Along the sides of the snowy linen sheets is basted heavy black lace about a foot in depth. On each side at the head of the bed are placed two tall brass candlesticks, in which are burning thick wax candles one and a half inches in diameter. The corpse is usually placed in a side room and not in the parlor. This description applies equally to married gentleman or ladies, the latter always being dressed also in black calico, silk or merino.

If she is an unmarried virgin, though she be ninety years of age, she is dressed as a virgin or infant. Great stress is placed on virginity in connection with flowers and burial; so much so that in speaking of an old maiden lady they say: "She never, never married; she is going to be buried among the flowers."

Infants are called "wee angels," and are dressed in pure white lawn, swiss or satin. After being dressed most beautifully, they are laid on a table in a prominent part of the parlor, or in front of a door opening on the streets; sometimes with one little hand thrown up over the side of the head, or sometimes lying on one side with the hand under one cheek as if in sweet slumber. Others are placed in a sitting posture, half hidden behind pretty lace curtains. This being done jars of growing flowers are placed on each end of the table, and then the child and table are literally covered with a most tasteful combination of the loveliest cut flowers from all the gardens. Under the table and by the sides and all about in the room, pretty blooming flower pots are scattered. All the friends of the bereaved (and even mere acquaintances) are expected to send this last loving tribute, a waiter of God's blossoms. All of the repulsive features common in death are guarded against.

Among poorer classes, one repulsive custom to civilized nature is a regular dancing "fandango" with music and much strong drink.

Among the first class, during the night of "the watch," one or two women are hired to pray. They do it in a loud kind of singing style. I will not attempt to guess how many times they repeat the Lord's prayer and the Hail Mary. The visitors collect in the parlor and among the bereaved in other rooms, while the prayers are left alone with the dead. Among the gentlemen a good deal of wine is taken. Printed invitations are sent out to the gentlemen of the best families, who in procession follow the corpse to the cemetery, accompanied also by all the poorer friends who never wait for, or expect, invitations. This reminds us of the touching incident at Nain when it is related that "much people of the city were with the widow." Some fill all the empty space in the coffin (after the deceased is placed therein) with charcoal and lime, the origin of which is to be traced to a fond and natural, though foolish, anxiety to retard or prevent the process of decomposition. All the third and fourth class are buried without coffins, the grown ones being carried to the place of burial in a hired coffin from the hospital. One evening we chanced to hear a mother plead with the men who were throwing in the dirt on her coffinless child, "Do not pack the dirt down with that great rock which you are accustomed to use."

The ladies remain in the house with

the sorrowing relations (for they never attend the burial,) and if it is in the afternoon, they are given coffee and sweet bread. To each of those who attend the burial is given a ripe lemon with two or three cloves inserted—perhaps to avoid contamination of the disease.

For a number of days afterwards, the ladies have a tender custom of visiting the bereaved and upon leaving, with an affectionate embrace, they say: "I accompany you in your sorrow." In all the Catholic families an altar is erected immediately, and filled with as many (lifeless) virgins and saints as the taste of the friends dictate. At an appointed hour in the evening the nearest friends and relations surround that altar and repeat the Lord's Prayer ten times and the Hail Mary fifty times in behalf of the departed soul, which they firmly believe is in purgatory. This is continued for nine days. "But when ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking."—*Associate Reformed Presbyterian.*

PIETY ENCOURAGED BY OUR WORK.

MRS. M. A. DUNN.

[NOTE—This paper was read before the Women's Presbyterial Society of Steubenville, and by them requested for publication. It was accidentally slipped into the wrong package of papers and its appearance thus delayed.—ED.]

IETY is a plant of very tender growth. Implanted in the heart as the grain of mustard seed, it needs and must have the most careful cultivation in order to have a vigorous and healthful development. The gardener with a rare plant which he desires to develop to the fullest extent of its beauty and fruitfulness, bestows upon it his most assiduous care, guarding it from fierce winds and burning suns, giving it richness of soil, plentiful waterings, sunshine and shade in due proportion; so grace in the heart must be nourished and cherished, bathed in the rays of the sun of righteousness, and watered with heavenly dews in order to grow into that which delights by its beauty, and blesses by its fruitfulness.

The church is full of dwarfed, sickly piety because so much of it lacks this careful culture. One cause of so much sickly piety is that *it does not have air enough.* You know how plants grown in cellar or shade appear. Their stalks are long, there is no substance in the leaves, and at the first breath of air they wither away. This is the matter with much of our piety. We only bring it out on Sabbath and keep it locked up the rest of the week with our best dress, or occasionally we may give it an airing at a missionary meeting or religious convention, much as we would our best china. What we need to-day is a religion that will stand the test anywhere, a robust, manly piety that can meet selfishness on its own ground and subdue it. We need a piety that cannot be doffed and donned at pleasure; one that is serviceable on week days as well as Sabbaths; one adapted to the office, the store, the workshop as well as the sanctuary; and as suitable for the kitchen and nursery as the Sabbath-school room and the missionary meeting; one that will prevent politicians from becoming demagogues, and statesmen from using it as a cloak to cover corruption. We want a piety that will go with us into the minutest details of daily life; that will compel from the grocer an honest pound, from the merchant an honest yard, from the

farmer an honest bushel; one potent enough to enable us to keep our tempers when the wheels of the household machinery do not run smoothly; a piety that will take the sting from the tongue when discussing friends, and which will keep us from taking up an evil report against our neighbor; a piety that will prevent us from being taken by our acquaintances as a saint and by our house-maid as a shrew. We want a piety that we can take with us to the mountains or the seaside, or from our country homes to the city; a piety that will place the prayer-meeting above the evening party, and the calls of charity above the demands of fashion; one that will not make it so easy to respond to anything that ministers to our ease and comfort, and so hard to do anything that God asks as a service to Him. We need to regard our religion as a part of ourselves; not as something separate and distinct, but as something which should permeate and fill our whole being and shine through our lives with such a bright and steady glow that all whose lives are touched by ours will know that we have been with Jesus, the source of all spiritual life and light.

Along with a more practical piety we want a *more earnest piety*. The church has enough of intelligence and no deficiency in numerical strength. She has all the appliances requisite for abundant success in her holy enterprise of subduing the world to her King. What she most needs is a fresh baptism from on high, a larger infusion of the spirit of Christ and of that zeal which led Him on through shame and suffering to the cross where he might finish the work given him to do.

Although the principle of piety is the same in every heart and in all ages, yet the outward manifestation or expression of it has been as diversified as hearts which have been governed by it. Different ages or periods of the world's history have furnished these corresponding types or outward expressions of piety. The spiritual longings of the pious Jew were wafted to heaven through shadowy forms and mystic ceremonies, while the outward expressions of his piety were confined to formal acts of thanksgiving and prayer and wrapping the mantle of his exclusiveness about him; all others being commanded to stand off, for "I am holier than thou."

Another, and entirely different type, is furnished when the word of the Lord grew mightily and prevailed, and the apostles went everywhere preaching the word. A few centuries pass and the man who would cultivate this grace retires from his fellow men and in the seclusion of the cloister recites his prayers and counts his beads, outdoing even the Hindoo fakir in the number and severity of his self-inflicted penances.

Some fired with holy enthusiasm, with sword in hand undertook long and dangerous marches to reclaim the Holy Land from the power of the infidel. At a later period men engaged in long and hair-splitting discussions regarding doctrines. The weakness of the polemics seemed to be that precept was exalted above practice and controversy about sin above confession of sin.

All these have occupied their places, accomplished their work, and been superseded by a more practical type of piety. Were we to give a character to the piety of this age, we would say that it runs largely to resolutions and conventions. We have a great deal of piety on paper. This kind, as well as the others, is attended with its dangers. There is danger that the individual will be lost in the organization. Let us remember that it matters not to how many societies of Christian work we may belong, we can never be relieved of individual responsibility. Conventions may be all right,

but they can never take the place of personal consecration. Resolutions may have their place, but they must be followed by the acts of the apostles to be effective.

There are reasons why *missionary work* is helpful in promoting in our hearts and lives this piety of which we have been speaking. One reason why it must have this effect is *because it is Christ's work.* All of the gospel, so far as *principle* is concerned, is contained in the word, *love*; all of practice in the word *give.* Christ gave Himself for us. Why? Because he loved us. Do we love him? If so we will show it by giving ourselves to Him, by rendering him a glad and loving service, by consecrating time, talents, opportunities and all our gifts to his work. He declares, "I came to work the works of Him that sent me—to do the will of my Father." What were the works? What was the will? What more natural than that we should grow into his likeness if we follow in his footsteps and do his work? This world is full of just such work as He would have us do. Lost ones are to be reclaimed; fallen brothers and fainting sisters sadly need our ministries; wild, wandering little children are to be gathered in; and men and women are to be recovered regenerated and humanized; pits of danger are to be covered, and light-houses built on the hidden rocks of death; man's manifold wrongs are to be turned into rights, and statute books to be written anew, and loaves to be broken into starving mouths; a temple is to be built whose floor must be laid in all lands and whose top-stone the angels must bring. This is a work that brings us into touch and sympathy with Him who came "not to be ministered unto but to minister." This is a work that brings us into fellowship with God. In this we are co-laborers with him. In view of these great needs who *will*, who *can*, live an aimless, inactive life. If there ever was a time since the establishment of the church of Christ when all who bear the Christian name were called to awake out of sleep and gird themselves for the work of the day, such a time is the present. We are living in a busy age; every one seems to catch its spirit and to exhibit a degree of the activity which is characteristic, if not peculiar to the day in which we live. There is no place either in the world or the church for the idler. The man or woman who is willing to stand with folded arms and watch the contest will be left far behind, or speedily trampled under foot.

Does life seem dull and uninteresting? Is it filled with burdens and cares to such a degree that you almost weary of it? Do the sweet things of life turn to bitterness at your touch? Is your spiritual health declining? Then, awake, shake off your lethargy and go out and find some soul you can help. Come and have your spiritual pulses quickened by contact with your fellow workers in the missionary society. Try what a tonic such association will furnish for the shattered nerves and weakened forces of your spiritual constitution.

I know, O tired, weary workers, you will say it is hard. So it is. But can any good or lofty purpose be attained without labor? Do the precious things of life drop into our laps without any effort on our part?

Another reason why this work encourages and promotes piety is on the well known principle that the surest way to confirm and strengthen any holy affection is *to carry it out in practice.* The very element and breath of life is action. Every gift and endowment, whether of body or soul, whether natural or acquired, improves by exercise, while by guilty neglect it becomes enervated and impaired. Talents are increased by trading and to him that hath shall be given

The sword undrawn rusts in its scabbard; the limb inactive shrinks away; the unused fire smoulders in the ashes; standing waters stagnate. Look at the athlete as he stands ready for the race, the perfection of physical strength; every joint flexible, every muscle rounded out and hardened by training and exercise. His strength was never attained by a life of idleness and inactivity.

Neither can we attain a high degree of piety in that way. We need more Christian athletes, and the missionary meeting is a very excellent spiritual gymnasium.

Another proof of our position is *the peculiar consecration of character developed* in those who have engaged in this work. Every field of labor and every age of history repeat the testimony that there is something in missionary work that both demands and develops the highest types of manhood and womanhood. If you seek proof of this, study the biographies of such men as McCarty, Morrison, Judson, Elliott, Brainard, Duff and our own Dr. Hogg, who was mourned all along the Nile. Study the lives of Fidelia Fisk, Harriet Newell, or Mrs. Judson or Mrs. Lansing; or, if you please, Mary Lyon or Mrs. Doremus, who worked along the same line with those who are now carrying on the missionary societies of the different churches.

And what shall I more say? The time would fail me to tell of that noble band of missionary laborers, our sisters and brothers who in all lands have watched and waited and worked and prayed until the "silver cord was loosed and the golden bowl was broken." In lands of perpetual summer, where the palm tree grows and the orange flowers bloom, and where the silent stars keep watch, they sleep "that blessed sleep from which none ever wake to weep," and when resurrection glory gilds their graves they will come forth to meet their Lord and enter into abiding fellowship with that great multitude whose home is by the crystal sea.

Do you desire to attain that nobility of character, that utter abnegation of self to which they attained? Do you desire to belong to that noble band of workers whose lives are spent in efforts to lift men and women from the thralldom of sin and translate them into the glorious liberty of the children of God? Do you desire to do work that is permanent, work that will endure after the heavens have been rolled together as a scroll and time has been lost in eternity? Then enter upon work for Christ. Identify yourselves with Christian workers. Only that which is done for God is permanent. Time passes. Life is transient. Deeds never die. *Scroggsfield, O.*

Missionary Correspondence.

RAMLEH, EGYPT.
Aug. 21st, 1893.

UR Girls' Boarding-school in Cairo closed June 30, with the usual public examination, after the long full term of hard, efficient work. The girls were examined in some of their classes, interspersed with essays and songs. It being my first examination in the Cairo school, I was quite ambitious to have it as successful as former ones. The house was filled with visitors, which included parents, relatives and friends of the pupils. It was pleasing to notice the parents of girls in the school showing their interest, appreciation and satisfaction when their daughters did creditably well; and they doubtless realized the great privileges

their daughters were enjoying in comparison to what *they* enjoyed when girls. It is here, as it is elsewhere, each generation is an improvement on the past one. After the classes were examined there was an opportunity given the visitors to examine the girls' work, which consisted of plain sewing and fancy work. The sum realized from articles sold amounted to $25.00, which was a very fair amount owing to Cairo being a city where everything can be bought. After the distribution of the grade papers for the term the visitors dispersed, and thus closed my first term in the Cairo boarding-school.

In reviewing my work since returning to Egypt, I will give a brief synopsis of it. I reached Egypt the 3rd of December. After spending a few days in Cairo, my new station and place of work, I went up to Asyoot to have my furniture moved to Cairo. Asyoot having been my home for almost nine years, I felt a desire to visit as many of the native friends as possible, for they were very dear to me, and it was a great trial to leave them. So, after spending two weeks in Asyoot, I returned to Cairo and was there for the closing examination of the fall term, which was conducted by Mrs. Morrison Giffen, who had had charge of the girls' school since Mrs. Ashenhurst's marriage. There was given a short vacation, which gave me time to arrange my furniture and get settled in my new rooms in the boarding-school, ere the next term should begin.

I dreaded coming to Cairo, where I was not known among the natives and would have to make new friends. But I am glad to report that my relations in the school and work have been most pleasant, and Mr. and Mrs. John Giffen, who are associated with me, have been very kind in making a home for me and in helping in the management of the school.

The first few weeks of school were very trying, as everything was new and the people with whom I had to deal were different from those in and around Asyoot, not so simple minded and more taken up with the world and its pleasure. The matter of receiving tuitions was also different. In Asyoot the rule is to pay for the term in advance, and in Cairo only for a month. So, one spends a great deal of time in collecting school fees, to say nothing of the great vexation of spirit, for we do not find them willing with open hands to pay at the first *notice* that their tuition is due, but sometimes it is after the fifth or sixth notice and a sending home before we get it. Such bickering is not always good for one's Christian growth in grace. However, we insist on all paying who can pay, and also in at least a month in advance, and I could see some improvement as the months passed by. To have the responsibility of the receipts of a boarding and day school consumes a great deal of a missionary's time, and we each one have more or less of this responsibility.

The tuition and board receipts, for the term just ended, were something over six hundred dollars. The entire enrollment for the term was 220 girls, fifty-one of whom were boarders. These pupils represent the following religions—Protestant, Coptic, Mohammedan and Catholic. Since the Bible is taught to each pupil I was surprised to find no one objecting to be taught in it.

Among the boarders there were seven Mohammedans, and some of them quite large girls, especially one from Beirut who was, I should judge, past the age of twenty-seven. Gameela was well taught in her own religion and had made three pilgrimages to Mecca and was faithful to say her prayers five times a day even while in our school. She was a very interesting girl and very much interested in the study of the Bible, and toward the last of her stay Gameela would often pray in the name of Christ and seemed to

feel that she was a great sinner, and referring to her pilgrimages would exclaim, "I am guilty of many evils!" Also in the prayer-meetings she would cry out, "O, I am a great sinner! O, God forgive me!" In private talks with her on the Bible and of our great Saviour, she seemed most interested and would talk at length. Any time I would go into her room I would find her reading in the Bible, and she would mark any passage that she did not understand or a passage that seemed dear and beautiful to her. I often talked to her about the falsity of her religion and tried to show her the perfectness of the religion of Jesus Christ. I feel sure Gameela was impressed, and that the teaching she received from the Bible will have its effect and not return void. Gameela returned to Beirut a month before school closed. I hear from her from time to time.

At our communion in the winter, three of our large girls were received into the church. One was of Protestant parents and the other two were daughters of a Coptic widow. At the beginning of the term I began a weekly prayer-meeting for the entire school. The number was too large for one prayer-meeting, so I divided the school into three divisions. At first I was a great deal discouraged, as they did not seem interested, but towards the last of the term I could see them growing in interest, and quite a good many of the large girls would take part and make preparations for the meetings.

"Our Young People's meeting" was held Sabbath evening. This meeting was begun by Miss Thompson and was carried on efficiently and a great help to the girls. It was only available by the boarders.

There is a great difference between the boarders whom you have with you all the time and those in the day school, in a religious point of view. The keeping of the Sabbath in the boarding-school has given me great concern. The girls know nothing about the observance of the Sabbath, and to keep them always employed and in a Sabbatical frame of mind would utilize *all* my time, and then not be successful. So I am constantly thinking of ways to interest them in the importance of keeping the Sabbath and yet not make it distasteful to them. It is "line upon line, here a little and there a little," and it has its effect.

The staff of teachers we had were not sufficient for the work, and, having to spend most of my time in the class room, I could not find as much time for general superintendence as was necessary. Mrs. John Giffen having charge of the accounts of the domestic department, greatly relieved me, and I should not wish to do without her efficient help. Also Mrs. Giffen did some house visiting among the homes of the girls and looked after girls who had been absent for some days. I do not have any time for house visiting.

Owing to the necessity of teaching other languages in addition to the Arabic, in our school, I was grateful for the help that Mrs. Watson, Miss McDowell and Miss Lulu Harvey gave me in teaching English. Mrs. Harvey also gave me good assistance in the sewing department. During the term a marriage took place in the boarding-school. You perhaps remember that some years ago there were taken into the girl's boarding-school twelve black freed slaves. They were brought up and educated in the school. Some of them have died; some have become house-maids in different homes, and three of them are yet in school. Lydia was the first one of them to marry. She married an evangelist who had been helped in the matter of wages by the Asyoot Men's Missionary Society. Lydia is an Abyssinian and her husband a Soudanese. Lydia had been a Bible teacher for the women for some months, and is a

good Christian girl, and if she desires will have many opportunities of telling others of our Saviour.

Our school will re-open the first Monday of September, and I hope my two months' vacation will give me new strength for the work of the coming year.

ELLA O. KYLE.

LETTER FROM INDIA.

JHELUM, Aug. 1st, 1893.

MY DEAR FRIENDS:

For the last ten days we have been hearing and reading of floods, loss of life and property, and we have done more than this, we have actually come through it all ourselves and can say the Johnstown flood of 1889 was only a sister to the *Jheium flood.*

In the first place our regular rains began three weeks before the usual time on account of the heavy rains on our mountains last winter, but these rains were not only early, coming on the 15th of June instead of the 10th of July, but unusually abundant all over Punjab. May is our harvest month, and it takes all of that month to gather in the wheat that is stacked out in the fields, and then the farmers, with their slow process of treading out and threshing the wheat, spend another whole month to gather in the grain. The unusual and early rains caught these farmers in the midst of threshing, and as no farmer in this country has any barns, half of their wheat and chaff got wet, and in most places there was a great loss of grain by rain, which left the farmers poor as ever, while the Banias (or grain dealers) took from them, in exchange for money lent at sometime, three and four times as much grain in value.

In July the farmers sow corn and other small grains. The ground had seed in it again when the heavy rains came down and the rivers flooded the country, rotting most of the grain; and the rains in the hills, and even way up in Cashmere where our river Jhelum takes its rise, flooded all the five rivers of the Punjab, some more, some less. Then the country all around began to have floods, and on the 20th of July our river Jhelum, on the banks of which the city is built, rose so rapidly that by two in the afternoon the city was under water, and in the east and west ends of the city all the houses had gone down.

Our church was in a street called the *Naya Bazar* (new market), and on this street, each side, the houses were pretty well built and had several stores or shops with fairly good quantity of English stores. Not a house was left. The water was 4½ feet high and so rapid and strong that it was hard to keep a footing, and the only means of conveyance was a boat. Our dear little church also went. Mr. Scott, with our native Christians, managed to save the pulpit and benches. They had to do this at the risk of their lives, as the water was at its full height then, houses falling all around, and the church cracked all over and water rushing in.

This church, which was so well built and neatly furnished, and in which we had just closed one month's daily prayer-meetings, was built by Mr. Scott not many years ago. He worked for years to collect the money, and little by little he went on till he had a neat little church. One of our sisters said (in good spirits) she really envied us our nice church; she had to worship in a school-house, which of course could not be kept as neat and nice as a church. But now we have no church at all, and this is our greatest loss here. Including land and building

cost over Rs. 4000, equal to $1,350, not much in America where you spend usually thirty times as much and more, but it was a good deal for us out here.

In the east end of the city we have our new dispensary. All the houses went down around us, but our dispensary was saved, although damaged. Water got into the foundation in some places and cracked the walls and arches by sinking the foundation. But a few hundred rupees will repair the damages without any injury to the building. Our greatest loss here was the spoiling of surgical instruments and medicines. We had removed these into our new bible room, which was built first and in which we had been carrying on dispensary work. It is quite close to the new building, and water got into this room and was a couple of feet deep on the floor. All the instruments and medicines which were in the lower drawers of the shelves got wet, and as we could not get into this room for three days on account of the water, you can imagine the condition of these instruments and medicines when we did get them out. My new case of eye instruments, which cost me $100 here, fell to pieces when I took it out, and the delicate cataract knives, etc., were black with rust, and all the spoiled medicines had to be thrown away. Very few of these nice instruments will ever be fit to use again. They are now in the hands of an expert instrument-cleaner, who thinks he will be able to do something with them.

But this was not all the damage this flood did. After destroying five villages completely and washing down half of our city, it did as much harm in Gujeat and the district lying on the other side of the river. The jail was washed away, and the post-office and many houses are gone. Eighty miles southwest of us is Bhera, our branch mission station, where we have a church, which Mr. Scott built in '90, our dispensary and European assistants' house. This town of some 46,000 inhabitants is 1¼ miles from Jhelum river and has a thick brick wall around it; but the flood reached there at 1 o'clock on the night of the 21st, and the first building belonging to us which was attacked was our dispensary. The water, three feet deep, entered every room, and before much could be taken out the four rooms collapsed. The dispensary, operating-room, bible-room and store-room all went down together, smashing everything excepting two small wooden cases containing medicines in daily use and the poisons; the stock completely gone, and all the instruments, too, besides the furniture.

The flood, both at Jhelum and Bhera, came suddenly, giving very little warning, and at Bhera, where it came at night, there was no chance to save anything. The loss of life there was tremendous; all the railway ties and telegraph poles were washed away in that direction, and some got no word of our loss at Bhera until the 27th. Even now the railway line for a mile and a half cannot be used, and passengers are transferred. Water so flooded the country around there that boats were used from Malakiual Junction to Bhera, a distance of twenty miles.

I don't feel so badly about the dispensary building at Bhera. It was mostly kachha, that is, built with sun-dried bricks, as I had fixed it up temporarily, spending about $100 on it, to get along with until Mr. Scott was ready to build our new dispensary there. But our loss of stock, instruments, furniture, and other dispensary appliances, has done us up completely. Mr. Scott has given us the side rooms of the Bhera church to use as a dispensary, but it will be some time before we can have the means to get a stock of medicine, etc., and begin work there again. I have written to the deputy commissioner, our highest English offi-

cer in charge of Bhera. He is a friend and might help us. We know that all this has come through the knowledge of our Heavenly Father, who no doubt means it for our good in some way; although we cannot see it just now, and so we will be still and watch for the blessing.

Our mission houses at Jhelum escaped; only the out-offices belonging to our house came down. They were quite old, built ages ago of sun-dried bricks. Our church and the assistants' house at Bhera were not damaged at all. No lives were lost among our Christians. Our city here looked like Johnstown did after the flood of '89, but we have had no rain here since the 20th, and the municipal has hundreds of men working away in the city, and we hope to have all the debris cleared away in another month or so.

I have removed what remained of stock, etc., to our house, which is half a mile away from the city, and we have opened the dispensary in the house and have been helping the sick and poor. Hundreds of families have no homes—they have lost *everything* in this flood.

Now don't let this sad letter sadden you; the horror of the thing is over and I am reconciled, and will wait on the Lord, in whose service I am engaged. The work is His own, and if He likes to pull it down sometimes in order to build it up in a better way, more to His honor and glory, why should I worry?

Always your grateful and loving friend,

SOPHIA E. JOHNSON, M. D.

AN APPEAL.

At the meeting of our Ladies' Society, which was held last month in Ramleh, we, the undersigned, were appointed a committee to bring before the church the urgent need there is for the fulfillment of the request of the Egyptian Missionary Association and the Foreign Board, (which has already come before the church,) for two young ladies to be sent out to our field this autumn.

We hear with pleasure that Miss Buchanan has been appointed, and we hope soon to welcome her in Egypt.

When this request was made, it was supposed that these two ladies, in addition to those already in the field, would be necessary to carry on the present work. But at the last meeting of the Association, Miss M. A. Frazier, who has been such an able missionary for sixteen years in Alexandria, felt compelled to withdraw from the work, and it is expected that in the spring another post will be vacated. So the need for workers is apparent, and we write to urge the church to send out, if possible, at least the other lady asked for this fall.

We feel sure that the cause of the delay in sending out more workers and money is not from lack of interest in our work, but from lack of information about our wants, and so, to make our needs more fully known, we have written this appeal.

Yours in the Master's work,

MARTHA J. MCKOWN,

CATHERINE A. EWING,

Cairo, Aug. 16. ANNA Y. THOMPSON.

FOREIGN NEWS BUDGET.

We are pleased to report that the missionary women of our Egyptian field have made arrangements to regularly furnish items for the News Budget, which we are encouraged to hope is looked for with interest month by month by the readers of the MAGAZINE.

The following bears the signature of Miss McKown and Mrs. C. E. Henry:

As this is our holiday season, quite a number of the missionaries are now at Ramleh. Some, however, who have taken their turn here, have returned to their work. A number will leave next week, and others will come who have been waiting for vacant

rooms in our Ramleh houses. Miss Martin, the sister of Mrs. E. M. Giffen, arrived yesterday. She has come to visit her sister, and during her stay will lend a helping hand in the mission work. Miss Frazier, who has been located in Alexandria, has decided to retire from the mission field and proposes sailing for America tomorrow morning. She has been in Egypt about sixteen years and knows Arabic very well and has been very successful in her work. She has had to labor in the most difficult and discouraging part of the field, and has withal suffered much from poor health. We very much regret her departure, but hope that after resting awhile she may be able to return to Egypt where there is so much need of the help she is so well fitted to give.

The semi-annual meetings of the Association and Presbytery were recently held, but reports of their transactions will doubtless soon appear in the church papers. Miss Jamison and Miss McDowell have been transferred to Alexandria, where they will still pursue the study of Arabic, and also assist in the school work, each for an hour and a half a day. Miss Buchanan is to pursue her studies at Cairo when she arrives. Would that the other lady asked for could have been sent us! But we are sure you are using every effort to help us. The Minutes of the Women's General Missionary Society reached us last week. It is a goodly volume. What care and labor it required to prepare and publish it! The work which those reports indicate, and those columns of silent figures, cost the home sisters much, but they have brought much cheer and encouragement to your co-workers far away in foreign lands. God bless and prosper you more and more.

Miss Rose T. Wilson writes from Gurdaspur under date of June 9:

I was alone during the most of last month, my sister being at Sialkot, assisting in the summer school for workers. I confess it is rather a dreary life to live alone in India. The station, emptied of Europeans, made the time hang heavily during the long evenings. I am inclined to think that the apostolic method of sending out two by two of those who teach is a very good one. During last month we had a Christian Mela, or social, in Gurdaspur of 2½ days. It was a grand opportunity for the Christians to get acquainted, and they all seemed to enjoy singing God's praise, and kept up their singing until late at night. Of the 120 persons assembled, the women were in the majority. It was not all a social affair. Conferences were held on keeping the Sabbath, the marriage question, and trades. These subjects were discussed by Rev. Caldwell and the native brethren.

A native sister has been going with me to the villages. In one place we found a woman near death and suffering greatly. We tried to show her the necessity of being prepared for the great change but like many others, she replied: "Wait until I get well, or until you come again." In another place we found one who wished to become a Christian. When we said, 'You must trust only in Jesus and not worship Balmeg,' (the sweepers' idol,) she replied, with a spirit worthy of a better cause, 'I will never cease to serve him even though he can't give us anything and we starve.'

On account of rain the weather has not been quite so trying, but to-day the thermometer stands above 90 degrees in our coolest room. Mrs. Caldwell and the little ones are off in the hills.

Miss Mary Martin writes from Sialkot:

The summer school for workers and the conference and Mela which succeeded it are over, and the 200 or more workers have gone to their homes, and the teachers are trying to settle down to their ordinary work again. I am going to the villages within reach and to houses in the city on alternate days. This is the threshing season of the year for the village people. Even the women are out winnowing the grain; and now is the time when a large part of the year's wages is brought home in grain.

I sometimes wonder whether I will ever get used to all the distressing sights of the zenanas. This is what we found in one today: a good sized boy, both blind and idiotic; a smaller one somewhat deformed; a little girl with head enlarged, limbs withered and paralyzed, and dreadful sores; only two or three in a large family of children all right. The women said God was angry with the fathers' sins and punishing the little ones.

Letters have also been received from Dr. Johnson and Dr. White, telling of the great floods in the north of India. Heavy and prolonged rains swelled the five largest rivers of the Punjab into devastating torrents, which swept over the country with a force and fury almost equal to our Johnstown flood of 1889. Whole villages were swept away with great loss of life. Passing through our mission territory, the loss or injury on property could hardly be estimated at the date of the letters. The mission building at Bhera and Dr. Johnson's dispensary, a well built government building, were all swept away. The little church at Jhelum shared the same fate. The walls of the new hospital, though much injured, were reported standing. Dr. White gave Dr. Johnson's loss as about $1,200, medicines destroyed and instruments rendered partly or wholly useless. We are sure the sympathy of the church in the home-land will go out very strongly to the greatly afflicted ones in our India field.

We are sorry to report that no one has yet been secured to take Dr. White's place in the Memorial Hospital at Sialkot, the latest word being that Dr. White was completely prostrated, in bed, with little prospect of being able to resume her work. Is there not some woman physician in the United Presbyterian church who will lend a hand in this hour of need?

Respectfully,

MARY B. REID, Cor. Sec.

Young People's Department.

"THE FIELD IS THE WORLD."

A POEM FOR SOWERS, YOUNG AND OLD.

This poem is specially suited for recitation at Band Meetings. We are sure that many boys and girls will enjoy learning it by heart. From the Children's World.

"Where would'st Thou have me go?"

THE sowers are few and the time is short,
The field of the world is wide,
And souls that perish for lack of bread
Are round us on every side.
Each sower must ask at the entrance gate,
"Lord, where would'st Thou have me go?
Thou hast filled my hands with Thy precious seed,
Point out to me where to sow."

One sower was led to a distant land
By devious ways and slow,
He passed through many a well-tilled field
Where he might not stay to sow;
But when he came to a lonely waste,
Where the ground was hard and bare,
A sudden glory of light revealed
That the Master tarried there.

He sowed in faith, but the living seed
On the hardened surface lay,
He could but water it with his tears,
And guard it by night and day;
Till at length when his hopes were well-nigh dead,
The Lord sent His blessed rain,
And the thirsty ground, as it drank it in,
Welcomed also the golden grain.

Another was sent to a field of flowers
Where the children were all at play;
But he hastened on with an eager step,
And chose out a sterner way.
Yet at eventide when the sun was low
The sower came sadly back,
Wearied with walking alone all day,
Because he missed the track.

"I needed thee here," the Master said,
"Where the happy children go,
That when they come to gather My flowers,
Thou may'st teach them how to sow."
And there he laboured from day to day,
Through summer and winter hours,
Till the children learned to prize his seed
Far more than their fairest flowers.

He shall not fail of a golden sheaf
When he joineth the reaper bands,
Though all the seed that he had to sow
He placed in the children's hands.
For a band of sowers went gladly forth
From his lowly and patient rule,
Who sang as they passed to their far-off toil,
The songs of that sower's school.

One sailed away to a burning coast,
Full of purpose bold and high,
He had scarcely placed his foot on his field
When he laid him down to die.
But another pressed on to the self-same spot,
And each seed that the Master gave,
Which had dropped from that young and fevered hand,
Was planted around his grave.

One mourned apart in a lonely room,
As she watched the labourers go,
"My hands are tied and the door is fast,
I cannot arise and sow."
"Weep not, my daughter," the Master said,
"My hand barred the door to thee;
My work can prosper in every place
Wherein there is room for Me."

He winged her seed with swift, burning words,
Bade scattering winds to blow;
Wherever they fell upon hearts prepared,
Fresh sowers awoke to sow.
And when she comes to the Father's house,
As she enters His open door,
Her hands unfettered shall bear a sheaf
From those grateful sowers' store.

Some sow in sickness and some in health,
In old age and in early years;
Some serve the Master with joyous strength,
Some tremblingly with tears,
But on and on till the Lord's return,
His sowers must come and go;
Who then will ask Him to fill their hand,
And begin this day to sow?

Each loyal servant shall enter in
To the joy of his Risen Lord,
Saved by redeeming grace alone,
Yet given his work's reward.
Faithful in little, faithful in much,
Sent forth to the East or West,
They shall surely return with the fairest sheaves
Who follow the Master best.

He holds our hands and He guides our steps,
He goes with us all the way;
When all else is left for His blessed sake,
Then Jesus Himself doth stay.
And following fully with single heart,
Each grain of His golden wheat,
Shall bring forth fruit to eternal life,
For we sow at the Master's feet.

K.

MISSIONARY BEANS.

Uncle Ralph was a missionary just come from China to spend a few months with the dear ones at home. Dear Uncle Ralph, everybody loved him, and he loved everybody, too. It was not long before the little ones had him prisoner. "Why," said Uncle Ralph, "here you are, you youthful treasures; where have you been all the morning? What do you want now." "A story," cried Paul. "Please, uncle," put in Kitty. "Well, well, is that all; but I've told you all about the little China boys and girls. What can I tell you next. Come sit on my knees and you shall have a true story:"

Many years ago there lived on the banks of the Ohio river a little lad and lassie. They were good children, but very poor. Their father and mother had died and gone to live with Jesus. These little ones lived with an aunt, a Mrs. Price, who did all she could for the little orphans, she being poor herself. Mrs. Price was very careful that the little ones went to church, even though they had to go barefooted. She thought, if I can not give them gold and silver, I can have them learn of the love of Jesus.

Several times a year the people had a missionary meeting. Old and young brought money, so that the Gospel might be taken to the heathen. Generally the children had a few pennies, but at one of the meetings they did not have even a little red penny.

"What shall we do? I want to give something to the Lord for the heathen," said the little fellow. "And I, too," said his sister, the tears rolling down her pale cheeks.

"Brother, let us ask the Lord to give us something for his people far away." So the two little ones got down on their knees and asked the Lord to let them do something for Him too.

Did the Lord answer their prayer? Oh, yes, and in such an odd way, too. The little ones were walking along the street when rum-rum-rumble along came Farmer Brown and his wagon loaded down with bags of corn, wheat and two bags of beans. Now it happened that one of the bean bags had a small hole in the bottom, and some of the beans took a notion to fall out into the road. As soon as the children saw this they told the farmer, but he did not care for the lost beans, and after fixing his bags drove away, leaving the children looking at the beans.

"What pretty white beans" said the little fellow, "wonder what they are called?" "Missionary beans! missionary beans!" cried his sister in delight. "So they are, sister; this is the answer to our prayer. Let us pick them up, you in your apron and I in my cap." So for a long ways they picked all the beans one by one. "I wonder how many we have; let us go home and measure." When they got home aunty heard the whole story. There were just four and one-half quarts of beans. "The Lord be praised, now you have something for the mission," said Mrs. Price. The children tried very hard to sell the beans, but no one would buy them. "My dears," said Mrs. Price, "I think the Lord wants those beans for some other purpose. We will wait and see." The evening before the missionary meeting the beans had not been sold. "Brother, do you know what I shall do with our beans? I shall take them to church and put them on the plate when the man comes around for the collection. We haven't anything else—must give something to the Lord. If they are in God's house He will make some use of them, I am sure." So said, so done; the beans went to church as missionary beans should. They were carried with fear and trembling. Little sister was

sure something would happen to her precious little basket. All during the service she threw shy glances at her brother. At last all the people sang, "Give Freely, Give," and the collection was taken. How the plates filled with silver and gold. "You give him the beans and I'll give him this," showing her a note in which was written, "I give myself," with his name underneath. As the sexton drew near our little ones their hearts went pit-a-pat. When the basket and note were given him he stared at the children a long time until little sister began to cry, but he soon understood. These children gave all they had. After the people heard what had happened how they shouted. "I move these beans be sold for seed at a good price, and only to those who will raise them to raise missionary money." The beans sold like hot cakes, sold for five dollars and fifty cents. A good old man offered to take our little brother to train as a missionary, and he has now been teaching for many years in China.

"Do you know who those children were? Well, since you cannot guess, I must tell you. The little sister was your mamma, and the little brother your Uncle Ralph." "Why, uncle, "said Kittie, "Goodness sakes," said Paul. Just then the bell rang for lunch and all three started for the house.—*Missionary Mess.*

Editorial Department.

Notices.

All remittances of money and letters containing names of new subscribers, or changes of address, should, without exception, be sent to the Treasurer MRS. I. G. CARSON, Xenia, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, on sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money wi the manuscript.

IN MEMORIAM.

In the passing away of our venerable Secretary of the Foreign Board, the MAGAZINE Committee feel themselves to be especially bereaved. Always helpful in every good work, when the MAGAZINE was started, he was among the very first to subscribe and pay in advance two shares to the Guarantee Fund, and from that time forward was a faithful friend, whether in continued support, furnishing of able and interesting articles and valuable information, or in speaking kindly words for the MAGAZINE in his annual report to the Assembly; the last of which appeared in print only two or three weeks ago, and came like the dying benediction of this affectionate father and friend.* Verily he was the father of missions and missionaries in our church. The laborers in foreign fields were his adopted children, to whom his heart and home were ever open. The last to say good-by, he was the first to welcome home the toilers from far distant lands. He kept in close touch with them by untiring correspondence. Thoroughly capable and able in many departments of work, he was remarkably modest and unassuming. With firm convictions he united liberality, moderation, and love.

*"The Women's Missionary MAGAZINE of the United Presbyterian church" is a monthly devoted to missions at home and abroad, and is under the editorial management of the Magazine Committee of the Women's General Missionary Society. Each number contains a large amount of the latest word in regard to the conditions and needs, the calls and encouragements of the great mission work of our church. The Foreign Missions has largely felt its helpful influence. It should be read by every woman of our church."

He was clear and able in the pulpit, and singularly tender and gifted in prayer. One in whose house he always occupied "the prophet's chamber", when on his annual visit to the seminary in our city, in the interest of the work so near to his heart, said, "Well, we have had another visit from Dr. Dales, and have enjoyed his prayers." His zeal and prudence were remarkable, and, by promptness, system, and energy, he accomplished a wonderful amount; so much so, that young men who were brought in close contact with him, and were trying to do what they felt equal to, expressed themselves as ashamed in the presence of his ceaseless labors. Of him the words of "the sweet singer of Israel" may be fittingly quoted:

"And in old age when others fade,
They fruit still forth shall bring,
They shall be fat and full of sap
And always flourishing."

Firmly anchored in an abiding trust in the goodness of Jehovah and the hope of a blessed immortality beyond, the storms of this life instead of dashing him on the rocks and shoals of unbelief and discontent, only drove him closer to Him who is a shelter from the tempest and a shadow from the heat.

He fell, as we know he would have wished, in the harness, and his works do follow him. May his mantle fall on others. Thus would we twine for him the ivy wreath of affectionate remembrance and lasting gratitude.

Farewell, dear father, counsellor and friend, "until the day break and the shadows flee away."

As is well known by those conversant with oriental affairs, Turkey is no longer the "sick man" of a few years ago. One of the very first symptoms of returning strength is a determination to persecute all who are not of the Moslem faith. The burning of the mission premises in Marsovan, and the attempt to convert a community of Yezidees by force, are known to the readers of our secular papers. In the case of another outbreak of the same spirit of fanaticism, one of our own converts of the Damascus mission was the victim.

M. Abrahim Katibah, who has been for years a faithful and acceptable evangelist in Yabrood, one of the northern stations of that mission, was imprisoned on a false charge of publicly teaching that Mohammed was only a man and that the Koran was not sent down from heaven. The charge was gotten up by a Moslem sheikh, next neighbor, with whom he had had trouble, but the governor of Syria took up the case and there was great danger of his being imprisoned for life; but, by the help of the Lord and of men, he got off with a month's imprisonment and a heavy fine. Half of this was paid by Miss Butchart, an English lady, and the other half partly from the native church fund raised by collections, and partly by the missionaries.

The hand of the government is heavy on all missionary enterprise, as if in hope of strangling it out at last by a steady but firm pressure even while the western nations are looking on. Well may we cry for our cause there.

"Unless Thou interpose,
And help to me extend
I shall be like to those,
Who to the grave descend."

Were it not for the gravity of the situation in Turkey, some late occurrences, illustrative of the ignorance of Christianity which prevails, would be intensely amusing. For example: "The Bible depot issued a Turkish translation of Paul's epistle to the Galatians. The authorities got hold of a copy and thought the Galatians were the people of Galata, a suburb of Constantinople, and consequently imprisoned the colporteur. When the matter was explained to him, he said he would only grant the

man's release on St. Paul's death certificate being produced. He thought the epistle would make the people dissatisfied with their lot."

In a late communication Dr. Watson says:

"Everything is quiet now in the Nile valley since Abdulla Nadim's paper was suppressed by the government and he himself left the country and went to Jaffa to reside.

"As long as British troops remain in the country there cannot be any serious trouble, and protection to life and property will be enjoyed."

This editor of an Arabic paper had used in his publication incendiary language against all English speaking people in Egypt, but specially against our missionaries.

After a sojourn of several years in America, Rev. Ibrahim Moosa and wife have turned their faces towards their own land. We believe they have had a work to do here and are also better prepared for that to which they go.

So far as we know Mr. Moosa will be the first Mohammedan convert in either Egypt or Syria to carry the Gospel to his own people.

They will need our prayers, that they may have true Christian courage to meet the many petty persecutions and social sneers which they may reasonably expect. Many of our churches and societies have shown their good will in a very substantial way, and we believe one and all will unite in a hearty God speed to Mr. and Mrs. Moosa.

"Attention has been recently called to one of John Wesley's letters in which he enclosed bills of various denominations, in response to a charitable appeal, and quoted this text: Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. The reply was prompt, saying that the recipient was much delighted with Mr. Wesley's *expository notes* on that text. A few expository notes of this kind would be highly appreciated just now by the Treasurers of all our Boards. We commend these notes to any persons who are looking for a good practical commentary upon the Word of God, including Matthew xxviii: 9, 20."—*Selected.*

In a letter from a friend, the following concerning the work in South Africa will, we think, be of interest:

"Our hearts burned within us as Miss Retief, who has been one of our missionaries in Bechuanaland for six years, told us of the great blessings which God had given them; of the chief with his wife and fifty of his people standing up to be baptized last February; of how even the old women were coming to be taught to read, that they could read the 'food word' for themselves; * * of the baptism class of 75; of the sewing-class and prayer-meetings. Then she closed with 'I have never once been sorry that I went to Bechuanaland. It was harder to leave the work there than it was to go to it; it cost far more tears. I shall be glad to go back. If I had another life I would gladly lay it down at the Master's feet.'"

MONIES RECEIVED FOR PUBLISHING MINUTES.

Formerly acknowledged	$272 8
Brookville Pres.—societies not designated	10 0
Lake Pres.—Greenville	1 0
San Francisco—Salinas	1 0
Elliott's Mills, Pa.	1
Wheeling	10 4
Los Angeles—1st Los Angeles, Santa Ana and Wildomar, each $1	3 0
Chicago—Camp Creek and Hanover	2 0
Cedar Rapids	1 0
Arkansas Valley—Walton, Newton, Peotone, 2nd Sterling, Wichita and Arkansas City, each $1	6 0
Princeton Pres.—Duncanville, Ill	1 0
Mercer Pres.—Wheeler	1 0
Steubenville Pres.—Steubenville, E. Liverpool, Wellsville and Salineville, ea. $1	4 0
	$313 4
Whole cost of publishing Minutes in excess of cost of July number of Magazine	$625 0
Deficit owing to publishers	$311 6

MRS. J. G. CARSON,
Treasurer of Minutes Fund.

It will be seen by the above report that

only about half of the funds for the publication of the Minutes have yet been sent in. Some of the largest and wealthiest presbyteries have contributed but a small part of their quota, while a number of the weaker presbyteries have responded promptly and fully. It will be necessary in estimating the quota of each presbytery to count not merely the congregations but each society reported in the statistical tables. This money should be collected immediately by the presbyterial treasurers, because while the publishers have been patient they need and are entitled to their pay.

THE STANDARD DICTIONARY.

We esteem it a privilege to call the attention of our pastors to a work which ere long will be given to the public by the enterprising publishers, Funk and Wagnalls, namely, "The Standard Dictionary of the English language." Great efforts have been made of late years to perfect the English dictionaries in current use. Edition has followed edition in quick succession. He who did not wish to lag, or to seem to lag, behind the times, felt authorized to procure the latest edition of his accepted authority: but, as edition succeeded edition, the suspicion arose in many minds that these editions were the product of very common-place commercial speculation and not of regard to literary excellence.

Within a few years, The Century Dictionary, a work of great research and accuracy, has been completed. It may be said of it, however, that in view of its cost, its size, and the inconvenience of consulting its pages, it is not likely, however valuable, to become a popular dictionary.

For the same reasons, and these even in a stronger degree, the great work now in preparation in Oxford, England, under the care of Dr. Murray, which promises to be among dictionaries what a Krupp cannon is among ordinary artillery, is never likely to come into general use.

The Standard Dictionary appears to meet every reasonable demand of the ordinary public.

The vocabulary presented is copious beyond example hitherto. Even the Scottish dialect receives ample recognition, so that the pages of Ramsey, Galt, Burns, Scott and others, otherwise obscure, can become intelligible with the aid of this dictionary.

The definitions are clear, precise and accurate, rendered doubly so by delicate discriminations made between words seemingly synonymous.

The pronunciation given appears to be in conformity with the pronunciation prevalent among the educated classes of the English-speaking peoples, taken on an average. However the public might consent to have spelling and pronunciation settled by some representative academy of scholars, it is not prepared to receive dictation, or anything beyond humble suggestion, in these matters, from any clique, or self-constituted club, or publishing centre.

The method adopted for indicating the different shades of sound in pronunciation appears admirably adapted to the end in view.

There is one point in which we venture to call in question the wisdom of the projectors of this dictionary. They have copied the example of other lexicographers in citing passages from various authors in the wide range of English literature, where this word or that occurs. We are told, for example, that a certain

word occurs in Chaucer, or Spenser, or Shakespeare, or Milton, and the line, or couplet, in which it occurs is quoted. Now all this is interesting, and dainty students will appreciate this feature; but for the great mass who will consult the dictionary, it is of no consequence. Yet the size of the work is materially affected by this feature; and the trouble involved in the preparation of the dictionary lies considerably in this production of quotations. The advantage to the general public is not equal to the cost.

We conclude by advising all who may be desirous of possessing an English Dictionary to await the appearance of The Standard Dictionary, which, for intrinsic merit, and convenience of size combined, will bear the palm from any dictionary now, or any other likely soon to be, in the market.

PROGRAMME FOR OCTOBER.

PART FIRST—STUDY.

Sing Psalm 94, No. 129, verses 1, 4 and 5.
Prayer.
Read Daniel, 11th chap., 30-32 verses, and Rev., 19th chap., 11-21 verses.
Paper—Mohammedanism.
Sing Psalm 74, No. 103, verse 4.
Facts on missions in Moslem lands by members of society.
Close singing Psalm 72 L. M., No. 99, verse 4.

PART SECOND.—CONFERENCE—OUR WORK AMONG THE FREEDMEN.

See minutes of W. G. M. S. and correspondence from Freedmen's missions in other numbers of the MAGAZINE. Send to Leaflet Committee for leaflets bearing on this work.

MOHAMMEDANISM.

The essential doctrine of Mohammedanism is the absolute unity and supremacy of God, as opposed to the old Arab Polytheism on the one hand and the Christian Trinity on the other. It, however, admits of angels and genii. Gabriel and Michael are the angels of power; Azriel, angel of Death; Israfeel, angel of the resurrection. Eblis, or Satan, plays an important part in this mythology. The Koran also teaches the doctrine of Eternal Decrees, or absolute Predestination; of prophets before Mohammed, of whom he is the successor,—as Adam, Noah, Moses and Jesus; of sacred books, of which all that remain are the Pentateuch, Psalms, Gospels and Koran; of an intermediate state after death; of the resurrection and judgment. All non-believers in Islam go into eternal fire. There are separate hells for Christians, Jews, Sabians, Magians, idolaters, and hypocrites of all religions. The Moslem is judged by his actions. A balance is held by Gabriel, one scale hanging over heaven and another over hell, and his good deeds are placed in one and his bad ones in another. According as his scale inclines, he goes to heaven or hell. If he goes to heaven, he finds there seventy-two houris, more beautiful than angels, awaiting him, with gardens, groves, marble palaces and music. If women are true believers and righteous, they will also go to heaven, but nothing is said about husbands being provided for them. Stress is laid on prayer, ablution, fasting, almsgiving and the pilgrimage to Mecca. Wine and gaming are forbidden. There is no recognition in the Koran, of human brotherhood. It is a prime duty to hate infidels and make war on them. Mohammed made it a duty for Moslems to betray and kill their own brothers when they were infidels.

The Moslems sects are as numerous as those of Christians. The Dabistan mentions seventy-three. The two main divisions are Sunnites and Shyites. The Persians are mostly Shyites and refuse to receive the Sunnite traditions. They accept Ali and denounce Omar. Terrible wars and cruelties have taken place between these sects. Only a few of the Sunnite doctors acknowledge the Shyites to be Moslems. They have a saying, "to destroy a Shyit is more acceptable than to kill seventy other infidels of whatever sort."

The Turks are the most zealous of Moslems. On Friday, which is the Sabbath of Islam, all business is suspended. Prayers are read and sermons preached in the mosques. No one is allowed to be absent. The Ramadan fast is universally kept. Any one who breaks it twice is considered worthy of death. The fast lasts from sunrise to sunset. But the rich feast in the night, and sleep during the day. The Turks have no desire to make proselytes, but have an intolerant hatred for all outside of Islam. The Kalif is the Chief Pontiff. The Oulema, or Parliament, is composed of the Imans, or religious teachers, the Muftis, or doctors of law, and Kadis, or ministers of justice. The priests in Turkey are subordinate to the civil magistrate, who is their diocesan, and can remove them at pleasure. The priests in daily life, are like the laity, engage in the same business, and are no more austere than they.

In Mohammedan lands "Everywhere we find arbitrary will taking the place of law. In most places the people have no protection for life or property, and know the government only through its tax gatherers. And all this is necessarily and logically derived from the fundamental principle of Mohammedan theology. God is pure will, not justice, not reason, not love. Christianity says "God is love;" Mohammedanism says, "God is will;" Christianity says, "Trust in God;" Mohammedanism says, "Submit to God." Hence the hardness, coldness, and cruelty of the system.

JAMES FREEMAN CLARKE,
In Ten Great Religions.

Reports of Societies, Etc.

SEPTEMBER MEETING WOMEN'S BOARD.

September 5th, 1893, Board met in usual place, 2nd church, Pittsburg, at 10 A. M., and opened with the usual devotional exercises, 12 members present. The first report was that of secretary of Church Extension and Parsonage fund. This department has a great deal of business in reporting notes, loans, mortgages, &c., that has no special interest in detail for readers of the MAGAZINE.

The foreign secretary reports a very busy month in arranging for the outgoing of the new missionaries and the endeavor to secure a medical missionary for India. This latter person is very hard to secure, but we hope the efforts of the foreign secretary will meet with success before next Board meeting. Dr. White's health being so precarious that she will be obliged to return home, the failure to procure another medical missionary will forfeit a large sum of money to the government of India. The application of a Christian woman physician, *irrespective of denomination*, will be favorably considered, and any such person is asked to correspond with the foreign secretary, Mrs. W. J. Reid, Oakland Avenue, Pittsburgh, Pa.

We have received notice of the appointment of Rev. W. W. Barr, D. D., as corresponding secretary pro tem. of the Board of Foreign Missions, on account of the death of Rev. J. B. Dales, D. D., late secretary of Foreign Board.

The most distressing accounts of the suffering and damage by the floods in India have reached us. No accurate estimate of the loss can be given at this time, but our hospitals and the church are all more or less damaged, and Dr. Johnson's fine instruments are almost ruined. Hundreds of lives were lost, happily none of the missionaries among the number.

Mrs. Gillespie, of the Junior work, makes a report—submits sample copies of constitution. The committee on constitution was continued, with the addition of Mrs. N. Wylie Stevenson. This committee will have charge of the revision of the by-laws, and also attend to the business of preparing the lessons for Junior societies, as authorized by General Missionary society.

Home secretary reports from Miss Murray, Sioux City. Miss M. has resigned her position, to take effect Sept. 16th. An interesting report received from Miss Lide A. McCool, of Indianapolis; 60 calls made this month. Financial report received from Sinemasho, Oregon, giving amount of expenditures for repairs. A collection was taken at the agency for the work of the Women's Board, amounting to $3.50. This is the first time in the history of the work among the Indians that they have contributed to the cause.

Treas. reports July receipts, $1340.17
Disbursements, 4025.46
Aug. receipts, - $ 953.68
Expenditures, - 1315.15

A committee was appointed to prepare resolutions of regret regarding the death of Rev. J. B. Dales, D. D., late secretary of Foreign Board. Freedmen's secretary reports from Norfolk. Miss Dennison has made 337 visits in July and August. This being the last month of her work in this field, Miss Dennison gives a review of her work in the past five years. In that time she has made 7,240 visits. It is with regret the Board learns of the retirement of Miss Dennison from this field of labor. The highest testimonials as to her character and work have been received by the Board from those among whom she has labored, and as a Board we testify to her worth, our appreciation of her labors and our regret at her retirement. Societies are asked to send *new goods* for the sewing department at Norfolk, such as muslin, gingham, &c. Thread, needles and thimbles are always in demand. New appointment at Knoxville. Adjourned, 5:30 P. M.

MARY W. PORTER, Sec'y.

TO THE READERS OF THE MAGAZINE.

We notice in the reports of one or two Presbyterial societies that members of societies are advised to send to Mrs. Reid, of Pittsburgh, for copies of the Book of Information for missionary societies.

We were under the impression that General Missionary society gave permis-

sion to the committee having the publishing of the book in charge, to issue at their discretion. It has been thought best to withhold publishing until after the new charter has been passed upon by the courts, and the constitutions of all societies reviewed by the General Missionary society, that they may have place in this little book.

In the meantime the chairman of the committee, Mrs. W. J. Reid, No. 244 Oakland avenue, Pittsburgh, Pa., will be glad to answer all doubtful questions.

MARY W. PORTER,
Sec'y W. G. M. S.

NOTICE TO PRESBYTERIAL TREASURERS.

In accordance with the resolution adopted by the Women's General Missionary Society, at the convention in Omaha, May, 1893, "Presbyterial treasurers are required to collect the sum of *one dollar* per year, from each local society, for the purpose of defraying the expenses of publishing the Minutes in the MAGAZINE." The minutes have been published, and are now in the hands of the subscribers, but $311 still remains due the publishers.

Treasurers are therefore request to make their collections *at once* and transmit to Mrs. J. G. Carson, Treasurer Magazine committee, Xenia, Ohio.

MARY W. PORTER,
Secretary W. G. M. S.

NOTICE TO TREASURERS OF SOCIETIES.

The Women's Board desires to call attention to the small account books, for treasurers of missionary societies, published by order of the General Missionary Society, which will be mailed on receipt of ten cents, to any address, by Mrs. E. J. McPherson, Secretary of Literature committee, Swissvale, Pa.

M. W. PORTER, Sec'y W. G. M. S.

ADDENDA TO MINUTES OF 1893.

The adjourned meeting of the Women's General Missionary Society was held May 19, 1893, in the 2nd church, Pittsburgh, Pa., and was called to order by Miss Etta L. Clark. Mrs. Littell led in prayer. A quorum not being present, meeting adjourned to meet at same place the first Monday in June, 1893, at 3 o'clock P. M.

Mrs. Van Fossen, Sec'y.

2nd. Adjourned meeting was held in Pittsburgh, Pa., as appointed above; nine delegates and proxy of Mrs. Van Fossen, represented by Miss E. D. Brown, present. The names of the five members of the Board of Directors of W. G. M. S. nominated at convention at Omaha presented; on motion, these were added to the Women's Board—Mrs. W. J. Reid, Dr. C. Jane Vincent, Mrs. N. Wylie Stevenson, Miss E. J. Sloan, and Mrs. M. M. Patterson.

In regard to the resolution presented by the committee of five, relative to publishing the Minutes of Convention in MAGAZINE, some misunderstanding existing, the subject was discussed by the delegates, and on motion of Mrs. McDonald, this recommendation was sustained by the adoption of the following resolution:

"That this adjourned meeting of the W. G. M. S. sustain the report of the committee on publishing the Minutes, and that all the reports and papers of convention be published in full in July Magazine for this year."

Mrs. Littell was granted permission to add statistics to her paper prepared for the convention.

MARY W. PORTER, Sec'y.

TREASURER'S REPORT.

Receipts for the month of June, 1893.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—44th St. New York, $25; Fleming, 1[0] Mission Creek, 50c.; 2nd Pawnee, 1.62; Stanwood 16.50; Scotland, 2; Muskingum Pres., 16., and f[or] India 10; Beaver Falls, 5; Mt. Jackson, 15; O[ld] Grove, 5; Jefferson, Monongahela Pres., 4; High land Ave., Pittsburgh, 5; Eleventh Pittsburgh, [$] Verona, 10.

Foreign Salaries.—Miss Frazier, Argyle Pres. $275; Miss Martin, Steubenville Pres., 62.50; M[iss] Campbell, Monmouth Pres., 82.50; Miss Stran[ge] Southern Illinois Pres., 201.15; Miss Smith, Kans[as] City Pres., 50; Miss Hogg, 2nd ch Allegheny, L. [M.] S. 25; Miss McCahon, Chartiers Pres., 121; M[iss] Thompson, Muskingum Pres., 66.85.

Foreign Specials.—1st Sterling, $6.25; 2nd Ste[r]ling, 6.25, both for pupil at Asyoot; Colorado Sp[r] Y. P. S. C. E. for bible-reader India, 30; Shush[an] N. Y., Y. P. S. C. E., pupil Sialkot, 25; Garrattsvill[e] N. Y., pupil Sialkot, 25; 4th Allegheny Ladi[es] Missionary and Benevolent Society, for bible rea[der] India, Miss Mookergee and assistant, 96; 2nd All[e]gheny, for bible-reader Gujranwala, India, 90; [4th] Allegheny McGill Mission Band, 5; West Belle[vue] Golden Rule Mission Band, 2.50, both for educati[on] of Mohammedan boy, Egypt; Oakland, Beaver V[al]ley Pres., for Rev. Ashenhurst on the "Ibis," 6.

Support of Hospitals, India.—West Bellevue, [2nd] West Bellevue Gleaners, 20; West Bellevue [Ju]n Bees, 9; 6th Allegheny McGill Mission Band, West Bellevue Golden Rule Mission Band, 1.50.

Home and Salaries.—Henderson, 38.60; 2nd [Pa.]

nee, 1.62; Mission Creek, 50c.; 2nd Allegheny, 37.50; West Middletown, 58; Morea, 5; Muskingum Pres., 18.05; Oak Grove, Beaver Valley Pres., 5; Uuion, Monongahela Pres., 10; Jefferson, Monongahela Pres., 3; Mexico, 20.

W. S. Indians.—4th Allegheny Y.L.A. S.,50:Muskingum Presbytery, 3; Oak Grove, Beaver Valley Pres., 5; Highland avenue, Pittsburgh, 25; 11th Pittsburgh, 5; Monongahela Pres., salary Miss Black, 60; Unity, Chillicothe Pres., 3.

Freedmen's.—Fleming, 5; Summerfield Mission Band, 1.33; 2nd Pawnee, 1.63; Mission Creek, 50c.: Scotland, 2; Muskingum Pres., 35; Oak Grove, Beaver Valley Pres., 5; Highland Ave., Pittsburgh, 6.

Little Girls' Home, Tenn.—6th Allegheny McGill Mission Band, 10.

Church Extension and Parsonage Fund.—Fleming, 5; 2nd Pawnee, 1.63; Mission Creek, 50c.; Muskingum Pres., 20; Oak Grove, Beaver Valley Pres., 5; 1st Pittsburgh, 25; 3rd Pittsburgh, 20; 6th Pittsburgh, Christian Endeavor Society, 37; Verona, 10; Unity, Chillicothe Pres., 3; Oakland, Beaver Valley Pres., for Waitsburg Academy, 5.75.

Ministerial Relief.—6th Allegheny McGill Mission Band, 10; 11th Pittsburgh, 5.

Orphans' Home, Allegheny.—1st Allegheny, Y. L. A. Society, 15; Scotland, 2; Oak Grove, Beaver Valley Pres., 4; Robinson Run, 8; Allentown, 10; Pittsburgh, Oakland Chapel Kings Daughters, 5.

Memorial Hospital, Allegheny.—Cross Roads, Mrs. Timmons' Sabbath-School class, 18; 3rd Pittsburgh, 20; St. Clair, Mrs. Neeld's class, 1; Pittsburgh, Oakland Chapel Kings Daughters, 5.

Aged People's Home.—Shadyside, 50; Scotland, 1.

Contingent Fund.—Omaha Ex. Com., from stationary sold, 1.62; interest from Union National Bank, Pittsburgh, 90; 2nd Pittsburgh, 2; 7th Pittsburgh Y. W. M. S., 4.

Thank-Offering.—From societies and individuals, through Mrs. Mary Clokey Porter, 1,738.65; Wheeling Pres., 10; Southern Illinois Pres., 7.75; Westmoreland Pres., 2; Garnett Pres., 67.40; Nortonville congregation, to be added to Kansas City Pres., 31; Cedar Rapids Pres., 1.75; New York Pres., 2.40.

E. J. SLOAN, Treasurer.

Receipts for the month of July, 1893.

Foreign.—Mt. Pleasant, Westmoreland Pres., 12; First Ohio Pres., 9.50; Plumer, 5.03; Conemaugh, 5; Indiana "Buds of Promise," 2.50; Olathe, 9.40; Cherry Fork, 4; Mumford, 24.04; A friend to missions, Boyer, Pa., 4; Jamestown, Ohio, 13; Cedarville. 15; Columbus, for Egypt and India, 15; Laurel Hill, 5; 6th Allegheny, 25.

Foreign Salaries.—Dr. Johnson, Westmoreland Pres., 84.30; Miss Thompson, First Ohio Pres., 62.50; Miss Corbett, Conemaugh Pres., 100.; Miss Jamieson, Olathe Y. L. M. S., 25.31; Miss Campbell, Monmouth Pres., 125; Miss Hogg, 2nd Allegheny Y. P. M. S., 75; Miss Logan, East Union, Allegheny Pres., 5.

Foreign Specials.—Logan's Ferry, for work in Egypt, 5; First Ohio Pres., Miss Kyle's work, 2; 1st New Wilmington, 37.50; 2nd New Wilmington, 37.50, both for bible-reader, India; Adamsville Mission Band, pupil Sialkot, 29; Olathe Y. L. M. S., two pupils in girls' school, Sialkot, 50.

Home and Salaries.—Parnassus Aid Society, 10; Union, Westmoreland Pres., 5; First Ohio Pres., 15.20; Plumer cong., 4; Jacksonville, 10; Cherry Fork, 4; Viola, 6.50; Davenport, 5; Aledo, 12; Summerfield, 6.33; A friend to missions, Boyer, Pa., 4; 1st Xenia, 25; 3rd Xenia, 15; Laurel Hill, 5; 6th Allegheny, 25; Tarentum, 15; Springdale, 5.

W. S. Indians'.—First Ohio Pres., 10; Jamestown. Pa., 3; Wellsville, 10; Ellison, 10; A friend to missions, Boyer, Pa., 4; 1st Allegheny, ch mission, 5.

Freedmen's.—Union, Westmoreland Pres., 9; Logan's Ferry, 5; Irwin, 10; First Ohio Pres., 3; Plumer cong., 4; Big Spring, 18; Cherry Fork, 4; Olathe mission band, for Norfolk, 1, and Little Boys' Home, 4.78; a friend to missions, Boyer, Pa., 4; 6th Allegheny, 25.

Church Extension and Parsonage Fund.—Union, Westmoreland Pres., 5; Greensburg, 5; First Ohio Pres., 2; 1st New Wilmington, 3.18; 2nd New Wilmington, 15; Plumer cong., 4; Johnstown Gordon mission band, 7; Indiana "Buds of Promise," 3; Cherry Fork, 3; A friend to missions, Boyer, Pa., 4; McKeesport, for Sault Ste. Marie mission, 10; North Argyle and Ready Workers, for Waitsburg Academy, 14.

Orphans' Home, Allegheny.—Logan's Ferry, 5; Jacksonville, 8; Miss Ella B. Black, Shadyside society, Pittsburg, 25.

Aged People's Home.—Jacksonville, 10; Allentown, 7.70.

Contingent Fund.—Interest from investment, 50.

ThankOffering.—Conemaugh Pres., 2.35; Allegheny Pres., 35c., and their offering now amounts to $4,410.

Have just received $55.80, which makes the Muskingum Presbyterial $1,131.10. The entire Thankoffering now received for 1893 amounts to $37,083.95.

E. J. SLOAN, Treasurer.

Pittsburgh, Pa., Sept. 14, 1893.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Erie, Pa.]

Question.—I see by the minutes of the General Missionary Society (page 334) that Presbyterial societies are asked to hold their spring meetings not later than March 31st. Could not the general meeting be held a little later? In the western country March is usually the most stormy month of the year. A blizzard at the time of a meeting, whether in the city or country, would destroy the meeting. March is also a school month. To hold the meeting then would prevent the teachers and scholars from attending.

SUGGESTIONS.—SAYINGS FROM THE CONVENTION ON HOME MISSIONS.

Mrs. Patton, of Greeley, Col., in a ten minutes talk on Home Missions, told of their work in that place; though west, it was not among the cowboys and miners, nor the saloon element, for they had none of these. But in their midst was located a normal school, from which they aimed to draw their share of the young people in attendance and make them welcome when they did come. They did not expect the minister to do all. They sent their cards of invitation to the hotels. Then she spoke of their junior work as being the oldest in the state, and as very prosperous and encouraging. She also spoke of the desecration of the Sabbath as being one of the great discouragements to the work.

The new president, on being presented to the Convention, *well said*, "I shall know no east or west, but shall work for the Lord Jesus Christ."

Mrs. W. R. Cox, of Rushville, Neb., being called up, spoke upon Home Mission work. She is a practical worker and thinker, and having had twelve years experience as a home missionary, had many things of interest to relate. She said they had not built on another foundation, but went out, Abraham like, not knowing where they were going. To do work easily it must be mapped out. Avoid gathering up people who are inactive. They could not use lazy people. Christ chose the active like John and Peter, Dorcas and Priscilla. She said they proposed to head, guide and control the work. Aim not to do what others can do. Interest ourselves in secular affairs. We carry everything to God in prayer. We seek to be brought in contact with those who will be successful. We watch the signs of the times. We weep with those who weep. We often meet with open resistance.

Miss McAra, of Omaha, said, Christ had his workers; he had his twelve, and his seventy. We have many strong enemies to meet. We should be trained and prepared for this work. The Catholics

have their trained nurses and workers. Christian sisters should be coming to the front. We can enter homes where no one else can. We should not be afraid of our banner and principles. America for Christ. Work until this land is Immanuel's land.

Mrs. Albert Gordon, of Alliance, Neb., said it seemed like talking over family affairs to begin to relate this Home Mission work. We don't use the salary all on ourselves, but must help with the coal and the quarterly supplies. We feel the burden of keeping up the meeting all alone. If *we* don't attend it won't run. There are so many duties; we must neglect the children; we must even neglect our homes; we grow nervous and are not the most patient. Each method must fit the worker. We see what Home Missions can accomplish. We must do house to house work. The Lord will bless us still.

ANNUAL MEETING OF WOMEN'S MISSIONARY ASSOCIATION OF EGYPT.

The ladies of the Egyptian mission held their annual meeting at Ramleh on July 14 and 15. Mrs. Harvey presided. Eighteen members were present.

Statistical reports of the missionary societies of Egypt were given by Misses Smith and Thompson. Miss Smith reported attendance at the W. G. M. S. of 1892. Most of the members gave interesting individual reports. Miss McKown reported a year of more continuous work than in a few previous years. She is particularly encouraged by her visits among Coptic women, who manifest much interest in spiritual things, due especially to the labors of Rev. Maouwid, who, though hindered by the priests, has done the women much good. She reported the work of three Bible women.

Miss McKown feels very much the need of more workers among the women.

Mrs. Harvey reported that Mrs. Watson had charge of the Haret-es-Sakkaeen school until Miss Smith's return from America, and that she had done a great deal of visiting during the year.

Mrs. Harvey had charge of the sewing in the Ezbikeeya girls' school until Miss Kyle's return. She has not been able to visit much, but has made homes for homeless ones, having had at least one such person in her house during most of the year. Mrs. Ewing reported the work of three bible women who serve all day, and one half the day, all very faithful. They often find, among Mohammedans, women who have considerable knowledge of scripture. There has been an increase in the number of pupils.

Miss Smith reported her work beginning in December. She has charge of the Haret-es-Sakkaeen school. She starts to her work at 7.30 a. m., and holds a prayer-meeting with the teachers before school opens. Her school has been very full—many Mohammedans being in attendance. The attendance at Sabbath-school has not been very good.

Miss Thompson has had charge of the Boulac school, in connection with the over-sight of the zenana work in the Ezbikeeya and Boulac districts. She made 1259 visits, gave 951 lessons, and superintended 13 Bible women. She feels the need of more workers.

Miss Thompson reported that Mrs. John Giffen still has her work in the boarding school, and does some visiting.

Miss Kyle reported the number in the Ezbikeeya school, since January, 220; 51 of whom were boarders. Four of the girls have united with the church. A prayer-meeting was held every Wednesday afternoon, which all the girls were expected to attend.

Miss Hogg reported an increase in the number of day pupils of the "Pressly Memorial," but a slight decrease in the number of boarders. She taught the advance Bible classes and was obliged to teach French and other classes. Mrs. Ashenhurst spent the year on the Nile; she visited all the churches and many of the schools between Maghagha and Assouan, besides many villages where there are no church members. In every house they visited, she and Mr. Ashenhurst read, talked and prayed.

Miss Strang reported improvement in her school during the year. A missionary society for girls, and a "Christian Endeavor" for boys, have been organized. The little girl's missionary society sent some money to a leper mission which was greatly appreciated as coming from Egypt.

Mrs. Franc Giffen had charge of the Cairo girls' boarding-school until Miss Kyle's return, and has taught in the English department of the Training College since going to Assiout.

Mrs. Hogg reported a little social visiting, and teaching one class in the College. She had oversight of the Khayatt day school and conducted the Khayatt Sabbath-school. Part of the year she taught an hour a day in the girls' school.—("Pressly Memorial Institute.")

Mrs. Henry taught one class, and assisted with the sewing in the "Pressly Memorial" part of the year, and did work in the missionary society, in addition to her study of the language.

Mrs. Hart has been pursuing her studies since her arrival in December. She has visited a few native houses, and had some care over the girls' school in Luxor.

Mrs. McFarland attended some meetings, but was unable to do any other work in addition to her household cares and study of the Arabic.

Miss Jamieson taught a class in the "Pressly Memorial" along with the study of the Arabic. On Sabbath afternoons she taught a Sabbath-school class, composed of the missionaries' children and a few others. Miss McDowell taught two classes in the "Cairo Boarding-school," and attended a good many meetings, in addition to her study of Arabic. Both Miss Jamieson and Miss McDowell have made some visits in company with some of the older missionaries. [Some of those who are absent did not send reports.]

An interesting Bible reading, on Cheerfulness, was conducted by Mrs. Hogg. She showed the *duty* of performing our *duties* cheerfully.

A short conference on "The work of new missionaries during the time of their preparatory studies," was opened by Miss McKown. The general opinion was that a little outside work does not interfere with acquiring the Arabic.

A committee was appointed to prepare a letter for publication in the church periodicals, showing the need for more workers and urging that the request made by the Missionary Association be granted.

Miss McKown and Mrs. Henry were appointed collectors of news for "The Budget."

Motion "That we record our thanks to God for his goodness, as manifested to us during the past year, in preserving our lives and health, in granting to us, in our work, a goodly degree of prosperity, and in encouraging us by bringing to us not only some who had been absent for a time, but also an unusually large reinforcement."

Mrs. Murch was appointed delegate to the W. G. M. S. of 1894, to meet at Princeton, Ind. At the opening of each session, a short time was spent in prayer and praise.

The Secretary was instructed to prepare a brief report of the proceedings for the MISSIONARY MAGAZINE. Adjourned to meet in 1894.

FRANC GIFFEN, Rec. Sec.

ASSIOUT, August, 1893.

The twelfth Women's Missionary Association of Indiana Presbytery was held in the Carmel church, Aug. 23 and 24, 1893.

The first session was opened with devotional exercises, conducted by the President. The minutes of last meeting were read and adopted. Roll-call was responded to by some item of missionary intelligence. Three societies were not represent-

by delegates. The Treasurer's report showed that the ladies have responded nobly to the call for money, while the delegates report their various organizations in a healthful condition. The report of Mrs. A. L. Shannon, delegate to W. G. M. S., was very complete and interesting; as was also report of MAGAZINE agent. Secretaries not being present the report of Junior work, also Orphans' and Aged People's Home, had to be omitted.

The paper, "The method and spirit of securing money for religious objects," by Mrs. Addie Meek, showed that the proper way was to *give* of that wherewith the Lord has blessed us. Miss Alexander told us what use to make of the "Unemployed Talents." Three Conferences were provided for:

1st, "The missionary work our society should do at home," opened by Richland; 2nd, "How best do it," opened by Mrs. McConnel. Discussion was not participated in by very many of the delegates.

2nd, Conference—"Tithing."

1st, "Shall we tithe?" opened by Miss May French; 2nd, "If so, how," Had to be omitted the paper by Miss Adkins had not reached us.

3rd, Conference—"Sabbath Observance."

1st, "To what extent should it be observed;" opened by Miss Agnes Gray; 2nd, "How best enforce the laws," opened by Miss Mary Aten. Miss Lottie Swan in a happy manner told us "How Ezra and me helped pay the Board debt."

Rev. H. H. Crawford gave the address at the evening session.—"The Retrospect and Prospect of Missions."

In the hour for business, Mrs. Vincent was excused from paying the $5.00 she had pledged the Spring Hill Society. Each society was asked to contribute $2.75 for furnishing one room at Knoxville, Tenn. Revision of the Constitution was next taken up and after discussion and amendments, it was adopted as amended.

Officers for the year are as follows:

President.....Mrs. J. D. Lytle
1st Vice President.....Mrs. Amy Brown
2nd Vice President.....Mrs. McConnel
Rec. Sec.....Miss Jennie Duncan
Cor. Sec.....Miss Nannie Power
Treasurer.....Mrs. Dr. French
Del. to W. G. M. S.....Mrs. Mila Meek
1st Alternate.....Mrs. Ella Taylor
2nd Alternate.....Mrs. Minnie Huddleson
MAGAZINE Ag't.....Miss Anna Somers

RESOLUTIONS.

We would acknowledge the loving kindness and tender mercy of Our Heavenly Father in sparing our lives through another year; for the manifold blessings bestowed upon us and the prosperity which has followed our feeble efforts in His cause; thus encouraging us to labor and pray more earnestly in the future for the advancement of the Redeemer's kingdom. Therefore,

Resolved, 1st, That we as a Presbyterial Association wonld extend to Miss Anna Given our warmest love, unfailing interest, and deepest sympathy for her in her sore bereavement and continued personal affliction, thus disabling her from continuing in work; that we beseech the Great Physician, if it be his will, to restore her to health, and that she may yet be the means of bringing many souls to Christ.

Resolved, 2nd, That the Cor. Sec'y of this Associatian eonvey to Miss Given the foregoing resolution.

Resolved, 3rd, That we express our sorrow at the universal desecration of the Sabbath, and the action of the Board of the Columbian Exposition; but would acknowledge with gratitude that the prayers of a Christian people have been answered, and the world must acknowledge that He who made and blessed the Sabbath day, still reigns supreme.

Resolved, 4th, That we as individuals and societies take a more uncompromising stand against the great evil of Intemperance, realizing as we do that it is wholly antagonistic to cause of Missions.

Resolved, 5th, That we sincerely commend the work being done by Our Young People's Christian Union and Mission Bands and bid them God speed in every effort put forth in the cause of Christ.

Resolved, 6th, That we heartily endorse the Women's Missionary MAGAZINE, and would urge that it be in every family in our various congregations.

Resolved, 7th, Instead of adopting the 25c. assessment for a general delegate fund, as recommended by the W. G. M. S., we ask each member to pay 10c. and thus pay our delegate through our Presbyterial treasurer.

Resolved, 8th, That our local Societies forward all monies to the Presbyterial Treasurer *at least one week* previous to the meeting of the Presbyterial Association, so that the Treasurer's books may be closed.

Resolved, 9th, That we express our gratitude to the President who so ably presidid over this meeting and our other officers who have so faithfully performed the duties incumbent upon them.

Resolved, 10th, That we heartily appreciate the cordial welcome and hospitality given us, and can truly say the ladies of this congregation have manifested a missionary spirit in that they have given drink to the thirsty and food to the hungry.

The meeting adjourned to meet next year at Spring Hill.

EMMA BROWN, Sec.

The W. M. S., of Princeton Presbytery held its annual meeting in the U. P. church, Princeton, Sept. 6, 1893. Devotional exercises were conducted by Mrs. Warnock. Minutes read and approved. Reports from Scotland, Bloomington, West Bethel, Morea were very encouraging. Princeton reported later. The President appointed on nomination, Mesdames Campbell, Stormont and Bucannon; on resolutions, Mesdames Creswell and Asdell; on program, Mesdames Smith and Stormont. Greetings were received from the W. C. T. U., of Princeton. Treasurer's report showed that $733.29 had passed through her hands. Motion was made to change the name of Princeton Presbytery room, in the Xenia Seminary, to Women's Presbyterial Society, of Princeton, as they had lately refurnished said room. Mrs. Creswell reported no society at Sommerville, but "Willing Workers" in flourishing condition. Adjourned to meet at 2 o'clock.

Mrs. Ralston, vice president, was assisted by Dr. Campbell in devotional exercises. A paper was read by Mrs. Creswell, of Sommerville, "The Field, the workers and the work." Mrs. Coble and Miss McCullough, of Oakland City, Ind., were invited to sit as consultative members. Mrs. Campbell next read a paper on, "Divine warrant for thank-offering." Scotland was represented by Mrs. Asdell; her subject, "Work for Christ, what it includes." After singing No. 235, Mrs. Buchanan, of Duncanville, read an essay on, "The importance of prayer in connection with missionary work." Miss Robinson, of Bloomington, came next; her subject, "What have we as Christian women to do with the great question of temperance."

"The Mission Band" was well rendered by Lizzie Creswell. A paper written by Mrs. Mintie Spencer, of Portland, was read by Mrs. Smith, of Princeton; subject, "The rewards or blessings of Christian work." Miss Cherry, of Bloomington, sent a paper on the work of Presbyterial manager. She has been in that capacity for the past two years. Rev. Coble, Mrs. Craig and Mrs. Warnock gave us a short talk. The committee on resolutions reported, 1st, Thanking God for his great kindness to us; 2nd, Expressing sympathy for our president, Mrs. Ingles, in her affliction, wishing her to know that she has the prayers of all for her recovery; 3rd, Regretting the indifference of some of the congregations; 4th, Thanking the dear sisters for their kind entertainment in their homes. The nominating committee reported as follows: Pres., Mrs. T. B. Stewart; Vice Pres., Mrs. Cooper, both of Bloomington, Ind; Sec., Mrs. J. M. Stormont; Treas., Mrs. M. J. Warnock; Pres. Manager, Miss Lizzie

Archer, all of Princeton, Ind. Delegates to convention: Principles, Mrs. Ingles, Mrs. Taylor and Mrs. Spencer; alternates, Miss McElroy, Mrs. Boyd and Mrs. Spencer. Adjourned to meet at the call of executive committee. MRS. J. M. STORMONT, Sec.

The United Presbyterian Women, of Kansas, attend Synod. This year was no exception. Delegates were present from the five Presbyteries, coming from the north, south, east and west, of our great state. Meetings were held four days.

Wednesday, Aug. 2, at 9 a. m., the Kansas City Presbyterial Society and the Concordia Presbyterial were to present two papers on the subjects, "Faithfulness in the service of God," and "Not seeking my own profit." These papers were not present, and time was taken up in discussion of thesubjects.

Thursday at 9 a. m., Mrs. Hood, of Nortonville, led the devotional exercises, after which reports from Presbyterial and local societies were given. At 3 p. m., Rev. R. W. and Mrs. McBride, of our Warm Springs Indian Mission, each gave us an interesting address. At 8 p. m., Mrs. Jennie Logue Campbell delivered her lecture, "Woman in Christian Work." This was a most excellent address and was helpful alike to members of Synod and members of the W. M. S.

Friday at 9 a. m., the business meeting was held. Mrs. Speer, of Olathe, presided. The Society elected officers for the ensuing year: Mrs. R. W. McBride, of Olathe, Pres.; Mrs. H. D. Gordon, Edgerton, Vice President, and Mrs. J. P. White, Walton, Sec. A short conference on "Methods of Work" was held. Mrs. Speer gave an interesting report of the Omaha Convention.

Garnett and Arkansas Valley Presbyteries occupied Saturday morning. Mrs. H. D. Gordon led the devotional exercises. Miss Tresler, of Americus, gave a Bible reading on the subject, "Qualifications for Work." An excellent paper on, "Young Ladies' Work" was read by the delegate from Welda. Mrs. Stewart, of Garnett, gave a short address on, "Mission Band Work." Mrs. J. H. Hamilton, of Arkansas City, sent a good paper on the subject, "Quench not the Spirit," which was read by Mrs. J. P. White. This was followed by a conference on the same subject.

Thus closed our Synodical Missionary meetings. Already we are looking forward to even a better Conventiou next year at Winfield. SEC.

Report of Ladies' Presbyterial Missionary Society, Big Springs Presbytery.

The Society met at Mexico, Pa., Aug. 22, 1893. The morning session was opened with devotional exercises, conducted by the Pres., Mrs. G. M. Reed. Delegates from all local societies were present. An address of welcome was given by Miss Maggie Adams, of Mexico Society; responded to by Miss Ella E. Johnson, of McConnellsburg. The president gave an address on general work. A Bible reading on the subject of Foreign Missions, conducted by the president. Prayer by Mrs. M. Aiken. Mrs. Crawford, of Tuscarora, presented a paper on, "Woman of the Apostolic Church."

At the opening of the afternoon session the devotional exercises were conducted by Miss Maggie Grove, of Guinston Society; theme, "Home Missions." Miss Belle Lyman, of Guinston, also read a paper on same subject. Miss Kate Cummins, of Stone Valley, read a paper entitled, "Columbian Exposition and the Sabbath." An interesting conference was held on the question, "In what mission field are you most interested, and why?" A letter was read from Miss E. D. Anderson, of India Mission. A salutation was sent to Presbytery then in session at same place, which was responded to, in behalf of Presbytery, by moderator, Rev. W. C. Adair. The following officers were elected for the ensuing year: president, Miss Margaret Adams, of Mexico; vice presidents, Mrs. Sue Gemmill, Guinston; Mrs. W. J. Harris, of Concord; secretary, Miss Ella E. Morrow, Lower Chanceford; treasurer, Miss Mary Patterson, McConnellsburg. Mrs. G. M. Reed was elected a delegate to attend the Woman's General Missionary Society. A vote of thanks was extended to the kind people of Mexico for their generous hospitality. It was the general feeling on the part of those attending that this was a most profitable meeting. Adjourned after repeating Lord's prayer to meet at the call of Executive Committee. ELLA E. MORROW, Pres. Sec.

The Annual Meeting of the W. M. S., of Muskingum Presbytery was held at Rix's Mills, June 29. Fifteen societies were represented by twenty-seven delegates. A cordial welcome was given to the delegates and visitors by Miss Lizzie Smith; response by Mrs. Mary White. Reports were read from eighteen societies and three mission bands, which indicated an increased interest in the work in many places. The afternoon session was opened with devotional exercises, conducted by Mrs. L. J. Whitmer, after which Mrs. W. E. Boden read a carefully prepared paper on "What is the most successful way to reach and win the unconverted?" Miss Maggie Smith opened a conference on "How can a Missionary Society aid in promoting better Sabbath observance?" Rev. J. A. Kennedy made some pointed remarks on this subject, which is being so thoroughly, and we trust effectively agitated at the present time. We then listened to a wide-awake report from the Omaha convention by our delegate, Mrs. W. S. Heade. She was evidently filled with the spirit of the convention, and we trust imparted much of that spirit to her hearers. "Unemployed powers in the church" was ably handled by Mrs. N. Winegart. The Treasurer submitted the following report: Anna Y. Thompson fund, $372.10; Sundry Boards of the church, 200.55; Thank-offering, 1075.30; Incidental fund, 28.92.

The following officers were elected for the coming year: Pres. Mrs. N. Winegart; 1st Vice Pres., Mrs. D. M. Sleeth; 2nd Vice Pres., Mrs. J. A. Kennedy; Rec. Sec., M. C. Lytle; Cor. Sec., Mrs. L. B. Wilson; Treas., Mrs. W. S. Heade; Sec. of Junior work, Mrs. C. F. Craig. Delegates to the next General Meeting: principals, Mrs. Mary Caldwell, of Antrim, and Mrs. L. J. Whitmer, of Thornville; alternates, Miss Margaret Logan, of Londonderry, and Mrs. Duncan, of Hermon.

The recommendation of the General convention that every member of the missionary societies in the church be assessed 25 cents annually, for a delegate fund, was not regarded favorably. A motion to adopt that plan was lost, and in its stead a motion was carried to assess each local society 10 cents a member for our Presbyterial contingent fund.

Resolutions were adopted urging greater activity in missionary work during the coming year, soliciting more liberal contributions, urging each one to use her influence for the cause of temperance and against christians attending the World's Fair if the gates continue to be open on the Sabbath. A vote of thanks was tendered the good people of Rixs Mills for their kindness and hospitality.

Evening session was opened with devotional exercises and a Bible reading, conducted by Miss Letta Clard. A recitation was given by Miss Maggie McWhirter, after which Mrs. Robt. Stewart, of our India Mission, gave an interesting talk on different phases of the work as carried on in that field, comparing and contrasting many of the methods and results with those of our Egyptian Mission; she having spent a number of years in both fields. After the reading of an interesting message from our missionary, Miss Anna Y. Thompson, the society engaged in a season of special prayer on behalf of her and her work.

After closing exercises and benediction by Rev. John Wishart, Society adjourned to meet at Norwich the first Tuesday of June, 1894.

MRS. D. M. SLEETH, Pres.
MISS M. C. LYTLE, Sec.

IN THE DESERT.

A region of emptiness,
howling and drear,
Which man hath abandoned
from famine and fear;
Where grass, nor herb,
nor shrub takes root,
Save poisonous thorns
that pierce the foot;
A region of drought,
where no river glides;
No rippling brook
with osiered sides;
But the barren earth
and the burning sky,
And the blank horizon
round and round,
Spreads—void of living sight
or sound.

And here while the night winds 'round me sigh
And the stars burn bright in the midnight sky,
As I sit apart by the desert stone,
Like Elijah at Horeb's cave, alone,
"A still small voice" comes through the wild
(Like a father consoling his fretful child),
Which banishes bitterness, wrath and fear,
Saying,—man is distant, but God is near!